THE LUTHERAN Witness

APRIL 28, 1953

ARMED SERVICES COMMISSION OFFERING — MAY 10

A Prayer for Sons in Service

Almighty God, gracious Father in heaven, I thank Thee with all my heart for my son and for all the joy and comfort I have experienced through this gift of Thy love. Above all, I praise Thee that by Holy Baptism and by faith in our Lord and Savior Jesus Christ Thou hast made him Thy child and an heir of Heaven.

Enable him to prove his Christianity by good, faithful, and conscientious service in the Armed Forces of our country; comfort him with Thy gracious presence when he is lonely and sad; keep him in good health and spirit; grant him wisdom and courage to be a witness for Christ to his unconverted companions; enable him to stand firm against temptation, and make him eager to help others resist evil; and when Thine hour has come, restore him to us with a heart set to obey Thy commandments.

O Thou Lord of Hosts, command Thy holy angels to encamp around him and to keep him in all his ways and to guard him from all evil; bless all who minister to his soul; grant him an abiding faith in Thee and in Thy Word; and fill his heart with Thy peace; through Jesus Christ, Thy Son, our Lord. Amen.

Help keep
YOUR CHURCH
ALWAYS AT THEIR SIDE
by supporting the
Armed Services Commission
Offering on Mother's Day—
May 10th.
The goal is $600,000.

Lutheran servicemen receive Holy Communion from Chaplain John F. Gaertner, I Corps Chaplain, at a service in the Anglican Church, Seoul, Korea

Something Is Happening

By PAUL L. DANNENFELDT
Chairman, Armed Services Commission

Many watchmen on the towers of Zion, noting the trends of the times, believe America is on the eve of a great religious awakening. Yes, something is happening! There is an ever-growing awareness of the individual's and the nation's need for a Source of guidance and strength above mere human beings. Reliance on the Lord God is given emphasis in countless addresses before business and industrial and social gatherings, as well as in secular newspapers and magazines. "Turn to God," for instance, is a program sponsored by the American Legion, Department of Indiana. There is renewed interest in Bible reading.

Something is happening! This is true in a religious sense also in our Armed Forces.

Spiritual Strength Basic

Last year the Department of Defense arranged a three-day orientation conference in Washington for 80 clergymen of our nation, among them the author. The Secretary of Defense, the Secretaries of the Army, Navy, and Air Force, members of the General Staff, all emphasized in one form or another that no matter how great our military might may become, the buildup of our spiritual strength is basic and fundamental. On our visitation trip to Europe commanding generals expressed these same convictions. Our chaplains over there are conducting two and three public services on Sunday mornings to accommodate the crowds. In addition, they conduct special services for Lutheran personnel, with frequent celebrations of Holy Communion. Similar interest and participation in public worship are reported from other areas.

In addition to the public ministry of the chaplains through worship services, Bible and Sunday school classes, there are the many private consultations and the 50 lectures on citizenship and morality which the men receive during their basic training. A chaplain of our own Church supplies outlines for these lectures. The endeavor is made to have the fear and love of God be the motivating power for the development of correct attitudes and proper conduct. Moreover, our chaplains have a religious program to which the military personnel are responding increasingly.

Continued Services Necessary

Each year a million young men and women enter the Armed Services, and each year a similar number is mustered out. This is 50 per cent more than the annual graduation total from all U. S. colleges and universities. Twenty to thirty years hence this generation will be expected to provide the social, political, economic, and church leadership in America. How all-important that they are not on a spiritual vacation during their two years of military service! *Within ten years, ten million of our marching youth will have been absent two years from the direct influences of the home, the church, and the community in their civilian life.*

There are 35,000 members of our Synod, mostly young men, in the military services. Over a ten-year period approximately 150,000 to 170,000 of these fellow Lutherans will have had two and more years of military service. Think what our conservation program for young men will mean for the Church and nation in the future!

"An Outstanding Job"

"Are the Churches Failing Our GI's?" appeared in the March-April, 1953, issue of *American Mercury.* This article contains many quotations from the Chiefs of Chaplains of the Army, Navy, and Air Force. The arresting and challenging article states: "While most of the churches did an excellent job of meeting the spiritual problems of the GI during the two World Wars, they have failed sadly to meet the entirely different and unprecedented problem resulting from the mobilization of 3,500,000 men and women in the Armed Forces in time of troubled peace." Mention is made of the fact that the churches have the responsibility of providing chaplains — our own Synod is expected to supply 30 this spring — and that many denominations fail in this respect. "The churches must bring their influence to bear on their young men and women 'before they go into the service, while they are in, and when they get home again.' " The article then goes on to say: "A few of the Protestant sects are taking steps in the right direction. The Chief of Chaplains agrees that the Armed Services Commission of The Lutheran Church — Missouri Synod is doing an outstanding job." Item for item our Church's program is then set forth as a pattern worthy of emulation.

This statement should humble us before God and make us feel grateful to Him that He is using us for leadership in this field of our Church's endeavor. At the same time our position should be an incentive "to do what our hands find to do," "and to give prayerful support to our Church's spiritual ministry to those in the Armed Forces, and to get behind the program of conserving the Christian faith and morals of those who are partakers with us of the grace of God in Christ."

Marines of the First Engineer Battalion bow their heads in prayer led by Chaplain E. A. Wolfram during Memorial Day ceremonies at Munsan-ni, Korea, May 30, 1952

DEFENSE DEPT. PHOTO (MARINE CORPS)

U. S. ARMY PHOTO

U. S. ARMY PHOTO BY C. HEIST

Chaplain William J. Jensen and eight soldiers whom he confirmed in front-line services. These men, who joined The Lutheran Church — Missouri Synod, are (front row, l. to r.): Sgt. Allen H. Anyway, White Pigeon, Mich.; Cpt. James E. Doyle, Minneapolis, Minn.; Pfc. John R. Wist, Long Beach, Calif.; Pvt. Russell C. Parr, Fertile, Minn.; (back row, l. to r.): Pfc. John W. Gibbs, Glasco, Kans.; Pfc. Karl L. Stock, Summerfield, Kans.; Chaplain Jensen, Schenectady, N. Y.; M/Sgt. Grant G. Gray, Osakis, Minn.; M/Sgt. Fred A. Allen, Boston, Mass.

Above left

Chaplain Roland K. Lemke conducting a service for Company L, 7th Infantry Regiment, in an underground bunker in Korea

Left

Chaplain William J. Jensen comforting a wounded soldier

Shoestrings on Main Street— *Is That All?*

By FREDERICK C. PROEHL

Member of the Armed Services Commission and Pastor of Layton Park Church, Milwaukee, Wis.

A short chubby man moved among the cots and stretchers in an evacuation hospital in Korea. There lay the mangled, mutilated bodies of our fighting men, the most recent battle casualties. Seriously injured, they were waiting to be flown to Japan for major surgery.

The constant hurrying footsteps of nurses and medical corps men told of the urgency of the hour. One ray of cheerfulness came from the little man who went from soldier to soldier without interference, since it was known that he was an influence for good. He, a Korean, served as an interpreter with American forces for many months. He tried to ease the hours of waiting by light conversation, which in his misplaced words often brought smiles from the wounded soldiers.

You Need a Chaplain

A GI who had his face turned to the wall did not respond to the Korean-accented greeting. The man did not permit himself to be brushed aside so easily and said: "Come, now, soldier, things are not so bad as they were yesterday." The soldier replied: "This marks the beginning of my life as a cripple. I can see myself selling shoestrings on Main Street if I ever do get out of this." The Korean told him that he admired Americans because they were full of courage when chips were down. "I believe," he said, "that the secret lies in the fact that you are Christians and take your strength from Christ, who also suffered."

The reply of the wounded man that he had never gone to church, that not all Americans were Christians, stunned the Korean for a moment. Nevertheless, he advised the troubled man to ask for a chaplain as soon as he got to Japan to help gain a new outlook on life.

Contact

The Korean interpreter set this soldier to thinking. Perhaps a chaplain did have something the soldier needed. At his request one of our chaplains came. A friendship developed, and through the months of convalescence this young man received instructions in the Word of God. It was a happy day for him when he joined the Lutheran Church. He found Christ and in Him also the healing of the soul.

Missionary Opportunities

Chaplains are alert to missionary opportunities among men who come from every section of the United States and who have been reared without emphasis on Christian training.

During 1952 our chaplains gained 472 for church membership through adult instruction — a splendid achievement when we remember that this work was done under adverse conditions. Converts receive personal attention, and as a result they are well grounded in the truth.

Every effort is being made to align them with a Lutheran church back home. The pastors are encouraged to write to them, and members of the congregation are urged to maintain contact.

Varied Activity

Our chaplains submit monthly reports to the Armed Services Commission of The Lutheran Church — Missouri Synod. These activity reports demonstrate a varied and interesting ministry.

Our men often conduct as many as four services on a Sunday in places widely separated from one another. Air Force chaplains may conduct services at the home base during the morning hours, fly to a remote field hundreds of miles away to serve the Bread of Life to hungry souls, then fly to another installation for evening services, and make themselves available for personal counseling after services.

The Sacrament of the Altar was administered to 1,211 groups, not counting many private Communions, a convincing proof that the Church was at their side with Word and Sacrament for comfort and strength amid the hazards of military life.

Contact Pastors

More than 400 contact pastors stand ready to bring comfort and the blessings of Holy Communion to soldiers. These civilian clergymen regularly visit hospitals and rehabilitation centers as well as the Lutheran men of our church group whom they serve.

AMID THE NOISE OF BATTLE

By LAMBERT BROSE

Department of Publicity, Armed Services Commission

Enemy shells landed three steps behind Chaplain George O. Taylor, who had just completed four services at the front lines in Korea. "At the services we had prayed for God's protection," writes Chaplain Taylor, formerly of Christ Church, Indianapolis, 'and, as always, God helped."

Chaplains go with their men, in peace and in war, into areas of comparative safety and into places of danger. Wherever they can bring the comfort of God's Word and Sacrament, there you will find them ministering to the frightened, the wounded, the dying.

"I'm No Longer Afraid"

Chaplain Carl R. Eggers, for example, tells of a young man carried from a Korean hill whose leg was shattered during a night attack by Communist Chinese. He was dying from loss of blood and shock. "I committed him to his Savior," Chaplain Eggers wrote, 'and before he lapsed into his last coma, I heard him whisper, 'Chaplain, I'm no longer afraid.' "

As Tanks Roared By

The contrast between church services at home and on the Korean battlefield is startling, to say the least. Chaplain John W. Grapatin, who spent 18 months in Korea, said that one of the difficulties in conducting services under combat conditions was the noise of battle. Sometimes Air Force fighters, zooming overhead, would go into a dive to strafe, rocket, and bomb the enemy not too far away. Sometimes guns roaring near by made his words inaudible. Sometimes he had to stop preaching while tanks thundered by.

The Wounded Came In

Chaplain Leland A. Hoyer gives us a glimpse of a chaplain's daily life in Korea: "These men have been on the line now continually for more than 60 days, and I am spending night and day at the forward aid station with the casualties as they come in." Chaplain Hoyer was later wounded.

Chaplain Hoyer's front-line services were held on only a half-hour's notice.

Parents Can Help

Your Church stands behind her chaplains with her every possible help. Synod's Armed Services Commission sends them names and addresses of service members of our Church as soon as home pastors forward the information to the office at 736 Jackson Place, N. W., Washington, D. C. Fifty-three different tracts and other items are available to chaplains for distribution to their men. The *Lutheran Chaplain*, a publication containing suggestions and news published by the Commission, is mailed to them, bimonthly.

Parents and nearest of kin can be of immeasurable help in this program by reporting the military addresses of their loved ones as promptly as possible to their home pastors.

Chaplains of the Missouri Synod who are serving, or have served, in Korea since the beginning of the Korean conflict (June, 1950):

Martin W. Baumgaertner
Frederick W. Boecher
Carl R. Eggers
Robert C. Fenning
Frederick K. Finke
John F. Gaertner
John D. Gall
John W. Grapatin
Martin W. Heinicke
Paul H. Heitmann
Leland A. Hoyer
Gerhardt W. Hyatt
William J. Jensen
Raymond L. Kasper
Earl C. Kettler
Henry O. Kittermann
Martin H. Kretzschmar
Gerald Kuhn
Wesley J. W. Kuhn
Roland K. Lemke
Arthur B. Lossner
George E. Mennen
Walter H. Meyer
Fred W. Niermann
William H. Petrich
Joel E. Ross
Lehnert H. Ruthenbeck
George O. Taylor
Ottomar H. Tietjen
Eduard M. Vajda
Walter J. Vrudny
Ernst A. Wolfram, Jr.
Reinhold H. Zinter

Right

Leathernecks of the Third Battalion, First Marine Regiment in Korea, kneel in prayer during Easter services

DEFENSE DEPT. PHOTO (MARINE CORPS)

Lower left

Members of Co. B, 179th Infantry Regiment, 45th U. S. Infantry Division, pray during outdoor services held near the Korean fighting front

U. S. ARMY PHOTO

Lower right

A Lutheran chaplain gives a drink to a wounded soldier

U. S. ARMY SIGNAL CORPS PHOTO

"The Religion of the Broken and the Happy Heart"

By VICTOR BARTLING
Professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo.

David says in Psalm 32: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity."

Christianity has been called "the religion of the broken heart." Yes, it is the religion of the broken heart which cries, "Lord, be merciful to me, a sinner." But Christianity is at the same time the religion of the happy heart, for it heals the broken heart through the Gospel of forgiveness.

The world has little use for this Gospel because it has largely closed its eyes to the "exceeding sinfulness of sin." Hosts of men look upon sin, the breach of the Moral Law, much as they would look upon a harmless boil — not exactly good to look at, but after all nothing very serious. But sin is tremendously serious! How serious it is we can learn by glancing at the terms used for it by the Psalmist: "transgression," "sin," "iniquity."

Sin Is Serious

"Transgression," as here used, means "rebellion." When a man sins, he fights against God. We have only contempt for children who turn against their parents, for citizens who sell out or openly rebel against their country. Infinitely worse is the sinner's crime: he turns against his Maker, he rebels against his Provider, he revolts against the King of Heaven.

The second term, "sin," really means "missing the mark." The sinner falls short of the goal set for him. The goal which God has set for us is to glorify Him by doing His will. To sin means failing to realize the purpose of our being. Sin is failure in a twofold respect. Not only does it miss the goal set by God, but it also misses the goal it sets for itself. The sinner hopes to achieve some gratification and happiness by his sinful act. But a man never gets what he has hoped for by doing wrong. The expected happiness fails to come. Instead, there is left a sting in the conscience which no human contrivance can ever pluck out.

"Iniquity," the third term here employed, means "something twisted." Sin is crookedness. We are to walk on the straight path of God's Law, and any thought, any desire, any word, any act, which swerves from it in any way is iniquity, crookedness.

There is not one who has not again and again rebelled against the heavenly King, has not failed to glorify God by obedience, has not swerved from the straight line of God's Law. Our sins are past counting.

Sin is a small word, but it is a fatal thing. For "the wages of sin is death." So says God. And our conscience agrees.

"Blessed" indeed, therefore, "is he whose rebellion is forgiven, whose moral failures are covered, to whom the Lord imputeth not his crookedness." Here again three terms are used to describe the only remedy against the evil of sin: "forgive," "cover," "not impute."

The Remedy

The word "forgive" means to lift up and carry away as one would a heavy burden. Sin indeed is a heavy burden, a burden which if not removed from us, will finally sink us even lower than the grave. But it has been taken up and carried away. He who carried His own cross to Calvary's hill was carrying another burden — the world's guilt. And, going into death for us, He has buried our sin away out of God's sight.

The second word, "cover," represents God as putting something over man's sin so that God no longer sees the sin, but the covering. "Jesus, Thy blood and righteousness my beauty are, my glorious dress." God "hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him."

The last expression, "not to impute," means "not to charge against." It means that God does not place sin on the debit side of man's account with God. Sin, indeed, involves a debt which must be paid. It has been paid in full. "Christ hath redeemed us from the curse of the Law, being made a curse for us."

Behold, then, the fullness of God's forgiveness! The burden of our sin, our rebellion, our failures, our crookedness, is taken up and carried away by the great Sin-Bearer; our hideous, damning guilt is covered up by the blood of the Lamb of God; our huge debt is not charged against us because our Substitute paid for it. And this full forgiveness has been won and is offered to every man without exception. All that is asked is that we take it. Wherever a sinner awakens to a realization of his lost condition in sin and grasps by faith the remedy of forgiveness offered to him in the Gospel he is in full possession of the most priceless treasure.

Blessedness

Christianity is the religion of the broken heart. Yes, but it is also the religion of the happy heart. Blessed, happy is the man "whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." His conscience is calmed. He has peace with God. He knows that God is his loving Father and he is God's beloved child. What foe, then need he fear? What needful good may he not confidently expect? Name all the hostile powers in height or depth: against all of them God's forgiven children are more than conquerors.

Each day let us cast down our burden of sin at the foot of our Redeemer's cross and ask God for Jesus' sake to restore unto us the joy of His salvation. Ask, for you cannot ask in vain; ask earnestly, for your need is sore; ask confidently, for He has promised before you ask.

Why I Became a Lutheran

By ROY G. LUNDIN, JR.

The first and the last answer I must make to the question "Why I became a Lutheran" is that God willed it. Perhaps it would be easier for me to tell "how I became a Lutheran." I did not intend, of my own will, to be a Lutheran. I was swept irresistibly in that direction by a combination of forces and circumstances which I now realize were marshaled by the Lord.

Early Training

My early religious training, if such it can be called, was Modernism. When I reached my teens, I began to wonder about elementary things, such as the existence of God. It was not long before I found that Modernism could not supply me with an answer. A teenager wants a positive "Yes" or "No," and will not be satisfied with "We can't be sure." I got my positive answer when I heard the Gospel for the first time, in a Calvinist church. I was then 21 years old. At once I accepted the Lord Jesus Christ as my personal Savior.

In the Army

During the same year I found that this Gospel was being preached, just a block from my house, in the Lutheran church. All the time it had been right at my doorstep, but I never knew it. That spring I went into the Army and remained in service for three and a half years. I learned many things: the wide influence of Modernism, the great power of Satan, and the violent hatred he can stir up in men against the Gospel. I learned also that God wanted me to preach that Gospel.

Nazarene

I went to a theological school and finally joined the Church of the Nazarene. Next I went forth as a preacher under that banner in Maine and New Hampshire. It was pioneer work, and I learned the taste of discouragement, defeat, and failure. Also I became convinced that there was much to be desired in my understanding of the doctrines of Christianity, and I wondered where to find what I lacked. My thinking had already led me beyond the limits of my own denomination, and I wondered whether I should become independent and establish my own doctrinal system.

Episcopalian

In confusion and disappointment I came away from the field, but God raised up the spark of faith that seemingly had gone out. He led me next to the Episcopal Church. After He had taught me to discern the Lord's body in the Holy Supper, He intervened in my plans to take holy orders. I was dismayed. Could this be the Lord? Definitely, the answer was "No." The Holy Spirit said it in my soul, cried it in my conscience, and even employed more direct ways of communicating His disapproval. Even Christian friends began to tell me that the Lord had warned them concerning this. I wrote to the bishop and canceled everything.

In the Foundry

Now I was criticized. I was a failure and would never amount to anything. Why, I was not even a respectable man. I was not even as honorable as a ditchdigger. At least he made a week's pay.

Hoping to achieve financial independence, I went to work in a foundry, so that I would not have to live under the devil's rule any longer. I could not pray, for I had no place where I would not be heard by unbelievers. I could not testify, since the testimony of a man who cannot make his living is considered ineffective.

A Fool?

One Sunday morning I went to the Episcopal church. My hopes had not been realized. The foundry job made no difference in my situation. I knew I would not be able to hold it long, because I found that I could not stand the fumes coming from brass and other metals. I thought to myself, "You fool, to give up the chance to enter the Episcopal ministry for THIS." Yet it was at the highest point of spiritual life that I received the big "No" from God. Could I deny this? How, then, could I ever again believe in His guidance? Many fellows I knew at the theological school were now ordained, and I wondered whether any of them was preaching doctrines he didn't believe. Because I would not do this, here I was a failure, a fool.

Lutheran

A sermon on Ascension Day, in the Episcopal church, did me no good. I was not sure afterward whether the preacher believed the Ascension ever happened. Next week I planned to return, and suddenly the thought entered my mind that the Lutheran church probably believes in the real presence of the body and blood of Christ. I went to the Lutheran church. After the service the pastor asked me to come and talk with him, and we spent hours and hours after that, mining the Scriptures and delving deep into doctrine. Now the Holy Spirit gave me the assurance I had lacked everywhere else. STAY HERE. THIS IS THE PLACE.

God Wills It

Even after I joined the church, I had moments when I thought, "What are you doing in a Lutheran Church? You are independent. You need no ruler but Christ. You need no teacher but the Holy Ghost." These were the promptings of rebellion, against which the Lord moved with such force that I had to realize: truly God wills it.

My Church

How is it now? It is wonderful. Here is the Church that stands at the headwaters of Protestantism. Here is the best possible expression of Christian doctrine and worship. Not that I entertain the idea that the Church is perfect. I know there is always room for improvement while we live in this corrupt and corrupting world. I long to try to serve the Church in this respect, for the Lutheran Church has done me great service.

It seems to me now that I stand with the Missouri Synod at the center of Christian truth and look out toward the "fringes." Perhaps we have not emphasized every part of Christian doctrine as much as we should. Yet it is far better to stand at the center and emphasize the things of cardinal importance than to take one of the doctrines that rightly belongs on the periphery, place it in the center, and build a schismatic Church upon it.

Our Task

I criticize no one by that remark, but advertise for all Christians to hear that I have found the historical and doctrinal center of Christianity in the Lutheran Church. Here is a mighty agency for the Number One task of the Church Universal: the salvation of souls. Let us pour the fuel of the power of the Holy Spirit into the machinery and get busy with the task. Why did I become a Lutheran? *God willed it.*

St. Paul's College Concordia, Mo.

BY MARTIN J. NEEB
Executive Secretary
Board for Higher Education

Dean Allen Nauss, left, and Pres. W. F. Wolbrecht, third from left, with student officers view a display in Baepler Hall

Baepler Hall, right
Biltz Hall, left

Reading Room, Library, St. Paul's College

Students now housed in the makeshift quarters located in the original school buildings (63 years old) of St. Paul's College, Concordia, Mo., will soon move into a modern, fireproof dormitory which is being built with "Conquest for Christ" funds on this campus. Specifications and plans are in the last stages of preparation.

New Dormitory

This new dormitory, for which the Board of Directors has allocated $285,000 from the offering, is planned to house 72 students. The building will also contain a small dormitory office, student lounge, guest rooms, and kitchenette.

While this construction will give students sorely needed improvement in living conditions, through the prayer chapel and the resident house counselor's quarters, which will be located in the building, it will also contribute to their preparation for the ministerial or the teaching profession.

Large Campus Available

The 20-acre campus of St. Paul's College has six additional educational buildings and four faculty residences. Synod also owns four off-campus faculty houses in the town.

The main building on this campus is *Baepler Hall,* a completely modern and adequate structure, which Synod completed less than two years ago. Baepler Hall, built with funds which came mainly from the Centennial Thankoffering, houses the school's general classrooms, science laboratories, and lecture rooms plus a well-planned complex of administrative offices. It also contains two major training tools for synodical colleges: the chapel and the library. Both of these are not only excellently arranged and equipped but also conveniently located for student use, since they are in the same unit with all classrooms. Congregations of the Western District gathered funds for a substantial part of the furnishings and equipment in Baepler Hall, including the chapel organ.

Other campus buildings include the *Kaeppel Memorial Gymnasium,* built by alumni and other private donors for the school's physical education program and for intercollegiate athletic contests. The *Dining Hall,* second-oldest building on the campus, has recently been refurnished and equipped with new food storage and preparation facilities. The *College Hospital* is a separate frame building. *Biltz Hall,* which has been the principal campus dormitory more than 25 years, now urgently needs major remodeling and reconditioning.

One of Synod's Oldest Colleges

Concordia is located 55 miles east of Kansas City, directly on U. S. Highway 40, a main route through Missouri, connecting St. Louis and Kansas City. Founded more than 70 years ago when our Church desperately needed pastors for its westward expansion, this college began as a semiprivate venture of the pastor of St. Paul's Church at Concordia, Mo., the Rev. F. J. Biltz, who at the time was the President of the Western District of the Missouri Synod. Synod soon accepted ownership of the school which, since its founding, has furnished the third-highest number of graduates for the Lutheran ministry of the system of preparatory schools.

Enrollment High

The present total enrollment of 142 is the highest in recent years. Thirty-seven are enrolled at the college level. Eighty-five per cent of all students are preparing for full-time professional church work. Of these, 75 per cent will study theology at Concordia Seminary, St. Louis, and 10 per cent will attend one of Synod's teachers' colleges.

A faculty of 12 men constitutes the instructional staff of the institution. All of these are salaried by Synod, since St. Paul's is a praparatory school for boys only and does not emphasize offerings in the area of general or other pre-professional preparation. Since 1951 the Rev. Walter F. Wolbrecht, formerly an associate professor and administrator at Concordia Teachers College, Seward, Nebr., is president of St. Paul's. He succeeded the late President Albert J. C. Moeller, who died suddenly in 1950. Prof. Lorenz F. Wahlers is academy principal.

High School Accredited

The high school department, for more than 20 years, has been fully accredited by the State University and through it by the State of Missouri. State accreditation for the college department and regional accreditation for the high school department are short-range goals of the school.

Although the Western District is the only synodical District in which two synodical schools are located, the District and its congregations have long supported St. Paul's College in special ways. Because the immediate surrounding area is strongly Lutheran, the school receives vigorous support from this constituency. A special supporting organization, known as the St. Paul's College Association, designates annual projects for the school. Recently the association furnished a student lounge, for which the Lutheran Women's Missionary League Circuit of Kansas City and St. Joseph provided recreational equipment. The association plans to install campus lighting and highway signs.

And Jesus Said

Ye are the light of the world. — Matt. 5:14

Is it a matter of surprise that, as the Gospels report, the common people heard Jesus gladly? He taught in a live, direct, gripping way. His style was picturesque; it sparkled with comparisons and illustrations; and its imagery, never far-fetched nor abstruse, dealt with the homely things of everyday life. The brief word in the caption is a good example. The people who heard it as He preached the Sermon on the Mount, while they could not explain the nature of light scientifically — a thing which even our age has not satisfactorily achieved — were aware of its incalculable value, its chief purpose, and its indispensableness.

Christians are the light of the world: rays of information, instruction, and good influence proceed from them. They may be humble folk, possessing little or no learning, but they have something that exceeds in value all the vast treasures of secular scholarship which, for instance, the celebrated Library of Congress boasts; they possess the good news of salvation through the blood of Christ, which is to them the sweetest story ever told, and they know the power of the Holy Spirit, who dwells in them. The blessed knowledge which fills their hearts and minds emits spiritual light waves of health and healing, of saving truth and holy counsel.

What a gracious Lord and Teacher Jesus is! Instead of saying, I command you to be a light, as He might well have done, He says: You are a light, you are most remarkably endowed and equipped. There is a note of profound encouragement in this for believers who often suffer from an inferiority complex, who forget their true status and resources. If Christians always remembered what the grace of God has made them, conditions on this globe would be amazingly different; in many a place, where now the dense fogs of spiritual ignorance, militant atheism, and shocking immorality hover, beneficent sunshine would flood the scene, Christ would be worshiped, God's name hallowed, and righteousness prevail.

One more question: Are Christians really the light of the world? Most of us recall that Christ says of Himself, "I am the Light of the world." How about it? Yes, *He* is the true Light of the world; we bask in His light. But Christians, too, are a light; however, they shine by what in physics we call "reflected light." They reflect back on their fellow men the rays of love and healing which proceed from Him, who is the true Light of the world. Let us ask ourselves, Are we functioning as reflectors?

WILLIAM F. ARNDT

Your Synod

Every District of Synod will be represented on Committee No. One, which consists of pastors, teachers, and laymen, District Presidents, representatives of Synod's Board of Directors, of the Board for Higher Education, and of our colleges and seminaries.

This large committee must study the reports and requests of our Board for Higher Education and of the individual colleges and seminaries as well as memorials by conferences and individuals. There will be reports on the use of the facilities on our various campuses, the greatly increased enrollments, the qualifications of faculty members, etc.

The committee must consider what progress has been made toward the establishment of the two-year Senior College, resolved upon at former conventions; also the Board for Higher Education's report on its policies and plans for the Senior College.

Other matters are: Is the so-called "Fort Wayne Experiment," a two-year Junior College, enrolling high school graduates, preferably graduates from our Lutheran high schools, a success? What about the so-called "Portland Experiment," with junior and senior high school and freshman and sophomore college classes?

Still other matters are: the nomination and election system for the procurement of faculty personnel, the advanced scholarships for training future well-qualified professors, the retirement program, adjustments in matters of administration, the problem of more residences for our professors, the calling of additional professors, etc.

Furthermore: The problems of enrollments, of the possible charge of tuition, of the testing program, of student aid, of the accounting system, of scholarships for Lutheran high school students preparing for service in the Church, etc., must be solved.

The teacher-training program, especially the training of women teachers, also at a number of our preparatory schools, must be given attention.

The report on land, building, and equipment will be of great importance. The replacement value of our investments in our colleges and seminaries is conservatively estimated at $21,000,000. It is self-evident that a total of 123 buildings, plus 120 on-campus and 97 off-campus dwelling units, will demand expenditures of larger sums for maintenance, repairs, remodeling, replacement. More buildings are requested. Our St. Louis Seminary is overcrowded. Is another seminary the answer? Some memorials request the establishment of a seminary on the West Coast.

J. W. BEHNKEN

The Ten Commandments

V. "Thou shalt not kill"

If members of the underworld were readers of our church paper, we would present this commandment as it stands: "Thou shalt not kill!" We might possibly also stress the right of the government to punish murder by the execution of the murderer. We are under no illusions, however: Our paper does not circulate among gangsters, highjackers, and others whose callous disregard of the value of human life permits them to perpetrate those crimes against society that have fastened an unenviable stigma of lawlessness upon the American people.

We write for professed Christians. Christians have entered into a new relation with God through faith in Christ Jesus. They believe that the Son of God by His suffering and death and resurrection has redeemed them from sin and made possible their acceptance as God's children. Now, children of the heavenly Father, whose love is abundant and unfailing, will be animated by a new spirit in their relations with their fellow men. As members of one family they will love one another. But their love extends also to those who are still outside God's redeemed family. They are commanded to love all their neighbors as themselves.

The Fifth Commandment has a positive side which the conclusion of Luther's explanation makes clear: "We should fear and love God that we may not hurt nor harm our neighbor in his body, *but help and befriend him in every bodily need.*"

There is much bodily need in the world. People are sick; they are hungry; they are cold; they are out of work; they are lonely and discouraged. Organizations and institutions endeavor to meet these various needs. We have inner-mission and charitable societies, hospitals, orphanages, old people's homes. Christians will support such undertakings by their unselfish gifts and constant prayers. Thus they help and befriend their neighbor in his bodily need.

Our Lord makes much of this proof of faith. In His description of the Last Judgment the verdict is based upon it. "Inasmuch" as we have done it or not done it, we shall be blessed or damned.

GEORGE C. KOENIG †, 1894—1950

Prayer

O Lord Jesus Christ, we beseech Thee, enable us by Thy Holy Spirit to love Thee with our whole heart and to love our neighbor as ourselves, that we may show mercy to all men in their need, bind up their wounds with tender care, and ever in this evil world follow Thine example of service. Amen.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Always Easter

Christmas is seasonal in the church year. We don't celebrate the festival in July. Good Friday observance is restricted to Holy Week. But Easter? It is true, some people celebrate Easter only once a year. Not so the Christian who has caught the true meaning of the Resurrection: First: Easter proves that Christ was what He claimed to be: Very God of Very God, co-equal with the Father, and the promised Messiah. Second: Easter proves that Christ did what He came to do: fulfilled the Law of God in our stead and atoned for the sins of all mankind. Third: Easter proves that Christ will do what He promised to do: give eternal life to all who believe in Him. The true Christian is ever conscious of these three Easter guarantees. Hence every day is Easter in the life of a Christian. For him it's always Easter.

Rogate — a Day for Prayer

May 10 will be celebrated three ways in our Church this year: Prayer Sunday, Mother's Day, and Offering Sunday for the work of the Armed Services Commission.

Praise our heavenly Father for Christian mothers.

Beg His mercy in Christ Jesus for the sins of our youth.

Intercede for the President and the Government of the United States that divine wisdom attend their ministrations.

Ask the Shepherd and Bishop of our souls to guide the members of our Armed Services Commission and to lead the chaplains and service pastors in helping our youth.

Plead that the shadow of His right hand fall on His own wherever they may be along the battle line, in the air, or in the paths of the sea.

Pray the Prince of Peace to hush the noise of cannon.

Petition in all things for a faith which surpasses all understanding and transcends all fears, a faith in Him who "also hath loved us and hath given Himself for us an Offering and a Sacrifice to God for a sweet-smelling savor."

Always at Their Side

Our Church is again preparing to gather funds to provide spiritual service to your young men and women in the military.

The need for such service of love cannot be overemphasized. Each year in the foreseeable future a million young men and women — many of them from our churches — will be enrolled in the Armed Forces of our country. As a result, ten million young Americans within the next few years will have spent an average of two years in uniform. Many of them find military life, at its best, an irksome duty; at its worst, an intolerable existence. In addition to this, there are grave moral and spiritual dangers which beset them.

This experience will leave a significant imprint on the lives of these young people. Whether or not they eventually return to their homes as loyal children of God and as consecrated workers and leaders in the Church depends to an appreciable extent upon the spiritual care which the Church bestows upon them now. These are critical years for them, which call for determined and sustained effort on our part to safeguard their spiritual health, be that by the ministry of Christian literature or of Lutheran pastors or of Lutheran chaplains who live and labor among them. The most we can do for them is little enough; but the least is likewise eminently worth while.

The Church has set a goal of $600,000 for this work during the coming twelve months. Yet even now it appears that this sum will not suffice beyond January 1. Do not let your sons and daughters down. Give generously to keep their Church always at their side.

"Witnesses Unto Me"

Two Lutheran High School students, at a recent Brotherhood Week conference, gave a good account of their Christian faith. When in a sectional meeting, in which the subject "The Place of Religion in Brotherhood" was discussed, belief in the deity of Christ was branded narrow-minded and leading a good life declared to be the way to heaven, these Lutheran students, shocked, were the only ones in a group of 30 publicly to confess their faith in the godhood and atonement of our Lord. They stood their ground even against the Protestant ministerial moderator by citing chapter and verse. Such testimony came as a revelation to some of the 28.

The action of our high school students shows the blessed results, under God, of sound Christian training, also the manner in which testimony should be given. They did not know what to expect. In a way they were unprepared; yet they were ready. In propagating our holy faith we should not make nuisances of ourselves. However, when an opportunity presents itself for us to give a "reason of the hope that is in us," we should not remain silent and thereby deny our faith, but testify courteously and boldly — and leave the results to the Lord.

"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."

So You're Bored?

Do you often hear the complaint "I'm bored"? Is the yawn the only motion you see of the ennui of a housewife, a husband going to his "salt mine," the student poring over his books, or the secretary tending to details? Many a person seems to think his work is particularly boring.

Remember, as Christians we are working for a great cause, and all we do, we are to do to the glory of God. If we could know how the mere giving of a cup of cold water in the name of Jesus shines into the face of Christ; if we could only see the details done for God, we would behold a glory in our work. The sailor in the hold of the ship may be working at some detail, but he does not see the proud liner making headway. If he imagines it, it gives meaning to his performance, which may seem trivial.

Read Rom. 14:7-9, and follow through with new interest: serving the Lord with gladness wherever we may be. What we do is our vocation from God.

"Sheer Nonsense"

In a recently published English translation of the second part of his dogmatics, *The Christian Doctrine of Creation and Redemption,* Emil Brunner, eminent Swiss theologian, although he believes in the fact of the Resurrection, attempts to explain away the "Empty Tomb," claims that Christ rose with no other body than the Church and that the doctrine of physical resurrection is of medieval origin. In a review of this book in the *Lutheran* (February 25, 1953), Prof. T. A. Kantonen of Hamma Divinity School (ULC), Springfield, Ohio, declares Brunner's statements "unconvincing" and "sheer nonsense."

We are in the post-Easter season. We are still singing Easter hymns. Shall we revise them? Where do the poets get the idea of the Empty Tomb? Let's examine the account of the recorders.

Matthew, chapter 28: Mary Magdalene and the other Mary came to the sepulcher on Easter morning and found the stone rolled back from the door of the tomb and heard the angel say: "He is not here. . . . Come, see the place where the Lord lay." Were they all blind?

Mark, chapter 16: Mary Magdalene and Mary, the mother of James, and Salome found the stone rolled away and a "young man" in the sepulcher, who said: "He is not here. Behold the place where they laid Him." Was the tomb empty?

Luke, chapter 24: The women who on Good Friday saw how the Lord's body was laid in the sepulcher came again on Easter morning, found "the stone rolled away" but "found not the body of the Lord Jesus," and again the message: "He is not here." Couldn't they see?

John, chapter 20: Mary Magdalene and Peter and John came early to the sepulcher and found — the body? No, the head napkin, the linen clothes, but not the Lord Jesus. The tomb *was* empty.

Whom shall we believe? Brunner, two millennia removed, or the inspired sacred recorders, especially St. John, an eyewitness? Who is blind?

Clean Hands

A jewelry salesman, noticing that his hands were soiled, exclaimed: "This is very trying to me. Of all persons I should have white and clean hands. It is awful to offer a diamond, a pearl, or jewelry of any sort, to a possible customer when my hands are not perfectly clean. Soiled hands make a repulsive background for a piece of jewelry."

The Christian also should have clean hands, lead a clean life. Whoever he may be, pastor, teacher, or layman, he recommends Jesus Christ and His salvation to the world as the pearl of great price. Therefore his life should not form a sorry and repelling background. They who bear the vessels of the Lord should have pure hands. They should lift up holy hands without wrath and doubting. Unchristian conduct is a distinct hindrance to church work, a chilling shock to those who have become interested in the church. They expect Christians to live up to their profession.

Furthermore, an invitation to the unchurched does not ring true when he who extends the invitation is careless and offensive in his speech or conduct. On the other hand, practicing what one preaches goes a long way in breaking down sales resistance on the part of the unchurched. Why should men heed your plea when you do not heed it yourself? But if your words and deeds walk hand in hand, the invitation will carry weight. St. Paul urged the Philippians to be without offense till the Day of Christ. Let us do likewise.

Tolerance

To accuse an individual of intolerance is a serious charge. Tolerance, especially religious tolerance, is a highly prized virtue. Bigotry has produced untold harm and suffering. Persecution is frequently the result of intolerance.

The words "tolerance" and "tolerate" do not occur in the King James Version of the Bible, although a word of similar meaning, "forbearance," does occur. Jesus speaks of tolerance in the direction to the servants in the Parable of the Tares Among the Wheat in Matthew 13. The servants are not to pull up the tares by force, but are to permit both tares and wheat to remain until the harvest, when the separation will take place.

The Christian will tolerate different beliefs and opinions and will not use force to destroy those who disagree with his convictions. If attacked with force by others, he has the right to defend himself. As children of God who enjoy the forbearance of the Lord God, we want to practice tolerance and forbearance.

In the God-pleasing desire to be tolerant, the Christian must be careful not to become guilty of supporting that which is wrong or joining forces with that which is contrary to God's Word. Tolerance does not include giving approval or support to an evil or treating an evil as if it were not an evil. When religious tolerance begins to support or approve an error or to deny a truth of the Bible, it stops being tolerance and is simply a denial of the truth and an approval and support of that which is wrong.

Is Prayer a Means of Grace?

When a Christian teacher asks a group of children: "How can a person be saved?" he may get the answer: "We must pray." That sounds pious. Many a one would applaud the answer. But prayer is not a means of grace. A prayer which contains the Gospel can bring Christ to the one hearing it or praying it, but that is an incidental effect.

A means of grace is a tool used by the Holy Ghost to work on man's heart. The Word of God and the Sacraments, Holy Baptism and the Lord's Supper, are means of grace. They offer and convey to us forgiveness of sins, life, and salvation. They convert, they confirm, they edify. Prayer, on the other hand, is an instrument given to the Christian for serving God, for speaking to God, for honoring God.

It is an expression of faith. We should use the high privilege of prayer faithfully. And it brings great blessings. Jesus said: "Whatsoever ye shall ask the Father in My name, He will give it you."

Are You a Carrier?

Medical science tells us that some people carry disease germs and transmit the disease to others. Patients may harbor germs for a long time and by contact may infect susceptible persons in many ways. Such carriers are dangerous distributors and may become a menace to society.

Spiritually, society, all society, the whole human race, is infected with the cancer of sin, a sickness which corrupts body and soul, turns the world into a vast hospital, and calls down the fierce anger of the holy and just God. The prescribed treatment? God Himself has provided it: the healing balm of the forgiveness in Christ. And God has ordained that he who has been cured by the Great Physician should carry this remedy to others. God wants His children to transmit His Gospel blessings to the spiritually sick. Are you a carrier?

Missouri and the Lutheran World Federation

By MARTIN H. FRANZMANN

Professor of New Testament Interpretation, Concordia Seminary, St. Louis, Mo.

Part II

What shall our relationship to the Lutheran World Federation be? We dare not treat this question as if it were no question; we dare not answer it negatively, against membership, in smug complacency, or in pride; neither dare we answer it affirmatively, for membership, on merely prudential or "practical" grounds (e. g., the necessity of a common front). The Lutheran Church is a confessional Church, bound together in all its diversity of languages, nationalities, usages, liturgies, and polities only by its Confessions, that is, by the Word of God therein presented and confessed. The question of membership in a *Lutheran* federation must therefore be considered in its confessional significance.

The question as we should ask it is, then: *Does membership in the LWF make possible or permit a genuinely Lutheran and therefore Scriptural testimony to the Church and to the World?* To answer the question thus put, three facts should be noted. First, there is no doctrinal unity within the LWF. Secondly, there is no strict confessional consistency in admission to membership in the LWF. Thirdly, the LWF is pursuing aims and is engaging in activities for which doctrinal agreement is the indispensable presupposition.

No Doctrinal Unity in LWF

As to the first point: the LWF takes its stand formally and constitutionally on the Scriptures and the Lutheran Confessions, especially the Augsburg Confession and Luther's Small Catechism. Yet not even the blandest enthusiasts for the LWF would affirm that within this formal confessional framework there is anything like full doctrinal unity in the LWF. Section I at Hanover spoke eloquently on this point; quite apart from the confusion and lack of actual interchurch contact and exchange resulting from imperfect organization and the tendency of some of the experts to get into private conversations on supersubtle niceties (we heard a disgusted Bishop describe one session thus: "They're spinning silk from sand!" a trenchant if not very charitable characterization of the combined subtlety and aridity of the discussion) — quite apart from these allowable human frailties, there was no discernible agreement on even such basic things as the formal principle of the Lutheran Reformation, the Scriptures; the Church of the Word, met to consider the topic "The Living Word in a Responsible Church," was vague and confused on the Word and could do no better than come up with the question voiced in the Report of Section I: "How do we understand our common doctrine that the Scriptures are the Word of God?" a question which assumes more of common ground, by the way, than the discussions themselves indicated. To be noted here also are the almost total absence of condemnations of error and the unchallenged expression of false doctrine. In view of this unhappy and confused doctrinal situation, it is no wonder that even one so thoroughly sympathetic with the LWF as the writer of the Introduction in the *Proceedings* should feel moved to ask: "Should not the Federation have declared quite precisely what are the official, basic teachings of our church? In view of the statement of the Augsburg Confession that for the oneness of the church it is sufficient to agree in doctrine and the administration of the sacraments, was it not fair to expect the Assembly to formulate a statement as to what we understand by 'doctrine' and 'administration of the sacraments'? More yet, was it not really indispensable to issue such a clear and unambiguous statement, for the sake of helping those churches which are closely related to ours? In fact, is it possible for the Lutheran World Federation to carry out its mission today without clarifying the significance which is to be attached to its specific Confessions?"

No Confessional Consistency for Admission

This mention of the Confessions brings us to our second point, the lack of confessional consistency in admission to membership in the LWF. Scriptures and the Lutheran Confessions constitute the confessional basis for membership in the LWF. What is to be said, then, to the fact that not only confessionally very weak Lutheran churches, and churches whose practice calls into question the seriousness of their confessional stand, are readily admitted to membership, but also bodies that have at best but a light Lutheran varnish, for whom the Lutheran Confessions are in no real sense binding, bodies like the Confederacao Sinodal of Brazil, to say nothing of such extreme cases as that of the Batak Church on Sumatra, which has no Lutheran Confession at all? What has become of confessional definition and demarcation? The LWF is a federation of *Lutheran* churches, on the basis of the Lutheran Confessions, and must therefore in the nature of things define, at least formally, what is Lutheran.

Doctrinal Agreement Indispensable

The foundations of the LWF are in these respects shaky; that in itself would not be an insuperable difficulty in the way of membership if the will to improve them be there and the way toward improving them were to be consistently followed; if the lack of doctrinal unity, honestly recognized (as it is recognized by many in the LWF), were dealt with in accordance with the announced purpose of the LWF: "To cultivate unity of faith and confession among the Lutheran churches of the world"; and if a confessionally weak church with the will to become Lutheran were to be helped on the way to a true Lutheranism. But (and this is the third point mentioned above), on the one hand, these confessionally weak churches are being admitted to full membership and are thus at once and in their weakness given a voice in

Some of the Missouri Synod delegates attending the Lutheran World Federation at Hanover
Reading from left to right: Dr. J. W. Behnken, Dr. L. J. Sieck, Dr. Paul Bretscher, Mr. Oscar Brauer, Mr. O. A. Dorn, Mr. E. J. Gallmeyer, Dr. Theodore Hanser

determining what is to count as Lutheran; and, on the other hand, the LWF in action ignores the confessed weakness of its doctrinal foundations and proceeds to build a house upon them nevertheless. It opens its Assembly with a joint Communion service, which presupposes a unity which is not really there, and *afterwards* asks the question, "Is unanimity in doctrine the indispensable condition for altar fellowship?" (*Proceedings,* p. 116.) It purposes "to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation" while admittedly not united in its witness; it purposes "to foster Lutheran participation in ecumenical movements" without first uniting on the meaning of "Lutheran" or raising the question whether present "ecumenical movements" offer a real opportunity for conscientious Lutheran participation; common mission work is projected and planned without reference to the confessional questions involved. The line between the false and the true is not drawn or is left blurred and unclear; and inevitably, whether it be intended or not, the line for all practical purposes disappears, and truth and error are coequally established. That is unionism.

Possible Co-operation

To be sure, the LWF is a "free association of Lutheran churches" with no power to legislate to its member churches; but even so full membership commits member churches to an unavoidable co-responsibility for a position and course of action for which we cannot Scripturally and confessionally answer. On the other hand, it cannot be our wish or our intention to seal ourselves off from world Lutheranism; we are eager to do all that God enables us to do toward the fulfillment of those expressed purposes of the LWF to which we can only say a glad Amen, such as the cultivation of unity of faith among the Lutheran churches of the world and the promotion of fellowship and co-operation in study among Lutherans. It may be that the resolution offered by Dr. Stolz of Australia at Hanover, providing for a looser type of connection with the LWF, will ultimately open a door which we can and should enter:

Be it *Resolved,* That the Executive Committee be charged with the study of the possibility and advisability of providing for the election of such churches [i. e., churches not prepared to decide for full membership] as consultant, co-operative, or associated members, provided that they accept the Confessional Basis (Article II) as norm for their teaching and practice, which membership would entitle them to take part in one way or another in the work for any or all of the purposes of the LWF listed in III, 2; the Committee to report its findings to the next Assembly."

(This motion was referred to the Executive Committee for study.)

Or it may be that some informal and non-organizational, but still clearly defined, relationship may be evolved which will enable us to co-operate freely and effectively in areas open to us. In either case Missouri will want to bear its fair share of the financial burden involved.

The particular form in which we work is not so very important; what is important is that the work which needs to be done for Lutheran unity be done. Important also, vastly important, is the spirit in which we define our relationship toward other Lutherans. We dare not give this answer and go this way (which is a somewhat lonely and a difficult way) in pride or self-satisfaction. We must go this way humbly and in grateful recognition of all that God has given us in trust. We are making ourselves a marked Church by this course, and it behooves us to use well the talent which God has given us, to His glory and to the furtherance of His Church. That means daily repentance, for — woe to us if we use this way to further the prestige of Missouri.

"Thank You" from Korea

John F. Gaertner, Chaplain (Col.), U. S. Army, I Corps in Korea, in letters to the WITNESS office, thanks his fellow Lutherans in the U. S. for their gifts for relief, also mentions that the Lutheran servicemen in Korea are aware of the need of help for the Koreans. "Donations of clothing and money are regular things," the chaplain said, "but in a special way these men have made contributions in dollars for future mission work in this land. Hundreds of dollars have been sent to the Board of Foreign Missions to create a fund for Lutheran missions in Korea.

"I wish I could share with your readers the thanks and appreciation of those who receive the gifts for relief here in Korea. I refer to the gift sent to me by the Treasurer of The Lutheran Church — Missouri Synod, representing the individual contributions made for Korean relief.

"During the last months of 1951 the U. N. Civil Assistance for Korea helped establish a children's hospital in Seoul to care for the seriously ill patients in various near-by orphanages. By replacing two children on each cot, one at each end, this hospital now has a capacity of 80. Most of the patients suffer from malnutrition. Much help is needed to provide the essentials of diet and medical care to nurse them back to health. Fortunately most Americans have not seen such victims of malnutrition with bloated bodies, wasted skin and bones, and with not enough energy to follow you with their eyes. These children depend wholly on the charity of others. To this institution part of the gift was given.

U. S. ARMY PHOTO

Chaplain John F. Gaertner visiting the Children's Hospital at Seoul, Korea, where the youngsters are eating an afternoon snack provided through donations from the Missouri Synod

"Another donation went to Severance Hospital, Seoul, the first modern hospital in the city. In 1900 a medical school was opened in connection with the hospital. About 35 per cent of all doctors in Korea were trained here. Various Christian agencies working in Korea operated Severance Hospital. In the battle for Seoul about two thirds of this hospital was destroyed and most of the equipment lost. Assistance in the rehabilitation of this worthy institution is urgently required. It gives most of its medical care to those who cannot pay. The infant ward cares for an average of 30 babies abandoned by their mothers. Usually these babies are in desperate need of care if they are to have a chance to live.

"A third contribution was made to the Christian Lighthouse at Taegu, Korea, a school for the blind, deaf, and dumb. Little imagination is required to picture the need of these unfortunate children in a land devastated by war.

"In each case the gift was received with thanks. It came unexpectedly at a time of urgent need. Local Christian agencies cannot cope with the problem. Of the 4.5-per-cent Christian population in Korea, many are refugees who fled from the north to escape Communist tyranny. Many others have lost all they owned. To meet the need is beyond them. But the Christian churches in Korea offer the framework through which much help can be given. These organizations built hospitals, orphanages, schools, and training centers. Many who are leaders in this country today received their training in these schools. The need will continue until peace and order return to this unfortunate land. Meanwhile, the people receive with thanks the gifts from America."

On March 20 the Office of the Chief of Army Chaplains announced that Chaplain Gaertner had been awarded the Legion of Merit for outstanding work in Korea.

He is a native of Port Arthur, Tex., and a graduate of Concordia, St. Louis.

STEWARDSHIP OF THE LAND

I am a farmer by choice, a steward of the land. We on the farm eagerly await the coming of spring. Since the twenty-first day of December each day gives us a minute or two more of daylight. At this time of the year we see one of the miracles of God unfold.

As the days grow longer and milder, we know of ourselves that spring is not far distant. Truly, this miracle of the four seasons is controlled only by the almighty and gracious God. We, the stewards of one of the most precious gifts of God, the soil, revel in this miracle. With the warming of the weather, we know it is soon time to till the soil. As the farmer goes about his task of preparing the land, hope springs up anew in his heart. The tiller of the good earth is ever conscious of this working relationship with God.

After proper land preparation comes the planting of the seed. Again a miracle takes place. After seed is placed in the earth and has received proper application of sunlight and rain, we see the tiny shoots of grain lift their way through the ground. No one follows these miracles of God more closely than the stewards of the land. Then comes the summertime and more sunshine, gifts of God, and the assembling of the clouds and the falling of the precious rain. We see another miracle unfold at the proper time. In due time we see the forming of the grain, the growing of the grass which provides feed for our livestock. It would be a sorry picture indeed were it not for the powers of reproduction.

Truly, stewards of the land are ever mindful that they are co-partners with God. To them is entrusted the task of providing the food supply for the human and the animal kingdom. Now comes another miracle of God, the beginning of the harvest. This is probably the busiest time for the farmer. No one knows better than he the importance of time in this season. He must be up and doing, for the food supply of the nation is at stake. No one lives in hope and fear more than the farmer. He realizes full well what storms and other acts of God can do. And nowhere else in the world do the people enjoy the blessings of so abundant a food supply as we do in America.

To us is entrusted the stewardship of one of God's choicest blessings, the land. How many of us, when we sit down to our table and ask the Lord's blessing for His gifts of food, think of our farmers, God's stewards of His land? I wonder whether we have ever thought that somewhere some farmer has given long hours of toil through heat and cold, through rain and sunshine, to produce the essentials of life—food and fiber for life and body.

Since the time of Creation there

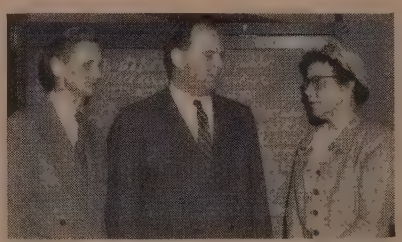
PHILIP GENDREAU

have been stewards of the land. In the top few inches of the soil lies either feast or famine. Which will it be? If we look at history, we can readily see why we are concerned about the stewardship of the land. Will we be good stewards and keep our nation strong? Or will we follow the path of declining countries of the past? Many students trace the fall of empires of ancient times directly to poor land use. No hungry nation can be a strong nation. So with the help of Almighty God, through faithful stewards of the land, our beloved America will always be the land of the blessed.

I wonder, as we enjoy the fruits of the soil and the labors of our farmers, whether we pause long enough to ask the Lord and Giver of all good things to give our farmers wisdom and divine guidance in supplying the entire population with the necessities of life.

Stop the plow at the end of the furrow,
And grass will grow up in your streets.

Colo, Iowa — LEON H. WENGERT



Dr. Oswald C. J. Hoffmann, center, Director of Public Relations of The Lutheran Church — Missouri Synod, was elected president of the National Religious Publicity Council at its 27th annual convention, held in New York City, March 26 and 27. The council is an independent organization of publicity and public relations workers from most of the Protestant groups in the U. S.

Erik Modean, member of the executive committee of the council, is on the left, and Miss Louisa R. Shotwell, past president, on the right. Approximately one hundred persons attended the convention

NEWS

Concordia Teachers College, Seward, Nebr., has been accepted as a member of the North Central Association of Colleges and Secondary Schools, the Association's Commission on Colleges and Universities recently announced. Of fourteen applicants for membership only six were accepted.

On the basis of an 84-page "Self-Survey Report" the college was declared eligible for visitation by a group of North Central Association examiners, who spent three days in inspecting the Seward campus and studying its records and program. The examiners cited as elements of strength in Concordia's program its integrated administrative organization, singleness of purpose, provision for good working and living conditions for the faculty, the excellent support which it receives from the Missouri Synod, the excellence of its art and music departments, its library facilities, and the opportunities for community living which the campus provides.

However, in areas which need improvement, the Board of Examiners found that salaries, especially in the higher teaching ranks, are lower than desirable and that the teacher-pupil ratio is too high. The board also made suggestions for improving curriculum and organizational patterns.

The Protestant Motion Picture Council, a voluntary organization consisting largely of Protestant church women interested in reviewing films, has selected "Martin Luther" as its April "Picture of the Month." It is said to be the first time that a church-sponsored film has been awarded this top rating.

Arab shepherds recently discovered the remains of some 70 Biblical scrolls believed to be 2,000 or more years old, Jordan's Director of Antiquities, G. Lankester Harding, announced. The scrolls were found in a cave near the ruins of a settlement now known as Khirbet Qumran, on the shore of the Dead Sea, about 25 miles east of Jerusalem. A Bedouin's 1947 discovery of several scrolls, including Habakkuk and the oldest known copy of Isaiah, in a cave about half a mile from the site of the new find, stimulated archaeological activity in the area.

Two Dominican fathers of Jerusalem who have been working with the director of the Dominican Archaeological School on fragments recovered in the first cave have identified 38 of the newly found scrolls as manuscripts on papyrus and leather in Hebrew, Aramaic, and Greek of 19 Old Testament and Apocryphal books, including Genesis, Exodus, Deuteronomy, Leviticus, Numbers, Joshua, Ruth, Samuel,

Kings, Psalms, Ecclesiastes, Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Minor Prophets, and Tobit. The Dominican scholars described the remainder of the manuscripts as commentaries and paraphrases of Biblical books, known and hitherto unknown Apocrypha, and descriptions of the conduct and organization of the Essenes, pre-Christian Jews who lived a rigorously ascetic life, to whom the scrolls belonged. The Essenes had probably hidden their library in caves for safekeeping.

The Jordan government bought about 80 per cent of the scrolls, which the Jordan Archaeological Museum in Amman will eventually display after the fragments are cleaned, flattened, and mounted.

Dr. Albert G. Huegli, on the faculty of Concordia Teachers College, River Forest, Ill., is co-author with Dr. Rollin B. Posey, chairman of the Political Science Department of Northwestern University, of a civics textbook, *Government for Americans,* which Row, Peterson & Co. of Evanston, Ill., recently published for use by high school seniors.

A graduate of Concordia Seminary, St. Louis, and a Ph. D. in Political Science from the University of Michigan, Dr. Huegli has taught at River Forest since 1940. At present he is Dean of Students and Chairman of the Social Science Department. He has also been secretary of Synod's Board for Public Relations since 1948.

The Rev. Elmer Witt of Barstow, Calif., has accepted the call as Executive Secretary of the International Walther League.

Reports from the European Research Group for Refugee Questions disclosed that approximately only 20 per cent of the expellees in the Federal Republic of Germany (West) are able to find work in their former occupations, 44 per cent are working, although not in fields in which they have training or experience; the remaining 30 per cent have not yet been integrated in employment, the Expellee Press Service reported from Munich.

G. Elson Ruff, Editor of the *Lutheran,* official news weekly of the United Lutheran Church in America, was elected president of the Associated Church Press at its 34th annual meeting, April 8—10, at Washington, D. C. The Press has a membership of 122 editors of religious publications of Protestant bodies in the United States and Canada, with a circulation of about 6,750,000. Among the Lutheran publications belonging to the ACP are the *American Lutheran, Ansgar Lutheran, Lutheran Herald, Lutheran Standard,* LUTHERAN WITNESS, and the *Walther League Messenger.*

Choir of Immanuel Church, Philippines, and "Miss Universe" of Finland

Miss Armi Kuusela (seated first row center), chosen "Miss Universe" at the International Beauty Contest recently held in California, and invited to the Philippines as guest of the Philippine International Fair, on March 22, 1953, attended services at Immanuel Church, Malabon, Rizal, Philippines, where the Rev. Robert Plagens is pastor. "In order to attend our services, it was necessary for her to cancel previous social engagements," Pastor Plagens writes, "and we feel that in doing this, her personal testimony of her faith in 'placing first things first' is commendable and also serves as inspiration to our church at large and especially to our young Church here in the Philippines. Her entire conduct and demeanor during her stay here has been a credit to her Christian upbringing."

After services she, her sister, and her business manager greeted members of the congregation

Lutheran World Service, a new department of the Lutheran World Federation, is slated to administer, beginning May 1, 1953, spiritual and material aid throughout the world. A tentative minimum budget for the first year is set at $1,000,000, Dr. Paul C. Empie, executive director of the National Lutheran Council, revealed after his return from the LWS conference held at Loccum, Germany. The new agency will take over the administration of Lutheran service to refugees, minister to diaspora groups, interchurch aid to war-ravaged, minority, and persecuted churches, physical relief on a non-confessional basis, and aid to ecumenical organizations.

Canadian census figures, recently released, show that of the Dominion's 14,000,000 population, 2,420 people are self-designated pagans; 59,679 have no religious belief.

Almost 44 per cent of Canadians are Roman Catholics; 20.5 per cent belong to the United Church of Canada; and 14.7 per cent to the Church of England.

Dr. Eivind Berggrav, bishop emeritus in Norway, will answer questions pertaining to Christianity and the Church in a new program of the State-owned Norwegian radio system, a National Lutheran Council report from Oslo announced. Norwegians were urged to direct questions they may have about religion to the broadcasting stations, which will forward them to Bishop Berggrav.

A similar program, started by Radio Denmark under the guidance of Danish Pastor C. Bartholdy, has grown in popularity.

Lutheran Vocational Women of Zion Church, Oakland, Calif., organized in 1938 to further the work of their congregation "without duplicating or jeopardizing the work of any other church organization." After the young women acquired a typewriter and Ditto machine, they duplicated the pastor's sermons and mailed them to elderly and shut-in members unable to attend services. During the war the girls sent the sermons to their fellow members in service and also helped at the Servicemen's Center in San Francisco.

The Vocational Women also presented the church with embroidered towels for the Baptismal service, a wire recorder, new hymnbooks for the school, new Bible for the lectern, new vestment for the pastor, helped finance a projector for California Concordia College and one for their own church, contributed to building, tax, and insurance funds, gave $50 to the Peace Thankoffering and $50 to European relief, refurnished the pastor's study, purchased new hymnals for the church and repaired old ones, helped staff the church library since its establishment, took care of the decorations for the golden wedding anniversaries of Pastor and Mrs. George Mieger and three other couples, and gave aid to the Welfare Committee for Christmas baskets.

In Mexico City the Lutheran Church of the Good Shepherd presented a concert of sacred music on March 22. The mixed choir, under the direction of Dr. Arno Fuchs and accompanied by strings, flutes, and reed organ, sang the cantata "The Seven Words of Christ on the Cross," by Heinrich Schuetz.

As far as is known, this was the first presentation of the cantata in the history of Mexico City. The program also included compositions by Bach, Pachelbel, and Buxtehude. The leading newspapers of the city published articles and pictures of the concert.

The offering was designated for the organ fund. On Pentecost, May 24, a small Dutch pipe organ, together with the completed church, will be dedicated. Visitors in Mexico City at that time are invited to attend the dedication.

Concordia Historical Institute, Saint Louis, has recently acquired a new microfilm reader for use in its Polack Research Room. The machine, designed to meet the needs of libraries, colleges, and archives, reproduces an image from microfilm and magnifies it approximately 19 times. The microfilm reader is a memorial gift from the family of Dr. W. G. Polack.

The Institute now plans to survey and microfilm all Lutheran source material in the U. S. The project of microfilming all documents, pamphlets, books, and letters pertaining to the history of Lutheranism will be the first of its kind in America.

BOOKS

Concordia Bible Student. The Life of Samuel. April—June, 1953. 64 pages. **Concordia Bible Teacher.** April to June, 1953. 80 pages. By J. M. Weidenschilling, S. T. D. Concordia Publishing House, St. Louis, Mo. 65 cents and $1.00 per annum, respectively.

Excellent material on perhaps the most pious character in the Bible, with the exception of Jesus. Applications to present-day life.

The Bible Student. The Providence of God. April, 1953. 48 pages. Prepared by J. M. Weidenschilling. Concordia Publishing House, St. Louis, Mo. Issued quarterly. $1.00 per annum. 30 cents per single copy.

Treats one of the most vital doctrines of the Bible and discusses such vexing questions as "Why does God permit sin?" "What part does God play in shaping historical events?" "Is our life divinely planned?" "Why afflictions?" For seniors 18 to 80.

1953 Vacation Bible School Series. Edited by Arthur W. Gross. Concordia Publishing House, St. Louis, Mo.

WORKBOOKS

Beginner — *Jesus Loves Us*	$ .26
Primary — *Jesus, Friend of Children*	.36
Junior — *Our Wonderful Savior*	.36
Senior — *Jesus, the Light of the World*	.36

HANDICRAFT PROJECTS

Beginner	$ .23
Primary	.23
Junior	.23
Senior	.23
Teacher's Manual	.60

A revised edition of this popular series, with valuable material added. How any vacation Bible school can function efficiently without these helps is difficult to imagine. Order now, and have no regrets.

Portals of Prayer No. 118

Andachtsbuechlein Nr. 118 Concordia Publishing House, Saint Louis, Mo. 10 cents a copy.

The Revs. Felix Kretzschmar, pastor of Pilgrim Church, Wauwatosa, Wis.; Lewis E. Eickhoff, Epiphany, St. Louis; and L. W. Faulstick, Highland Park, Los Angeles, Calif., have written a series of timely and practical daily devotions with prayers, covering the period of April 15 to June 6, 1953. The German booklet, by Theo. L. Blanken, pastor emeritus, Chicago, will be edifying especially for those who prefer devotions in German.

The Art of Effective Teaching. By C. B. Eavey. Zondervan Publishing House, Grand Rapids, Mich. 298 pages. $3.75.

Everyone called to teach in the Church can profit from a study of this book. Up-to-date, challenging, lucid, helping the Christian teacher to "understand and appropriate the best that the sciences of psychology and education have to offer." The author is a well-informed and experienced Christian educator who distinguishes well between Bible truth and modern psychological theory. More effective teaching will be achieved in Christian schools through the practice of the seven fundamental principles, which are clearly and adequately treated in the book. Extensive, modern bibliography. A good textbook for teacher-training classes in Christian colleges, institutes, or even local congregations. It deserves a place in the church library. A. G. MERKENS

Things Above. By F. E. Pasche. Northwestern Publishing House, Milwaukee, Wis. 341 ages, 8½×5½. $3.00.

In 84 short meditations on selected Scripture passages for private and family devotions the author directs the eyes of the Christian to the "things above," the heavenly mansions prepared for the believer. In an age in which secularism invades even the Christian home and seeks to wean its members away from their true vocation, these devotions, written in a clear, simple style, with Biblical phraseology, constantly reminds the child of God of his eternal inheritance.

Darkness Visible. A Revelation and Interpretation of Freemasonry. By Walton Hannah. London, Augustine Press, 1952. 228 pages. $2.50, net. Order from Concordia Publishing House, 3558 S. Jefferson, St. Louis 18, Mo.

This is, in any case, a book which is widely discussed in England. Its author is the Rev. Walton Hannah, an Anglican rector, now residing in London. The book, a sober critique of Freemasonry, so stirred the British clergy and laity as well as the British press that hardly a journal and newspaper failed to take note of this exposure of Freemasonry.

In Part I (about the Ritual) Mr. Hannah discusses, in ten chapters, the following topics: How known; Why written; Masonic obligations; Is Masonry a religion? The clergy and the Craft; The great dilemma; Benevolence, brotherhood and tolerance; Context; Much ado about nothing; Ecclesiastical condemnations of Freemasonry. In Part II, the author spells out the ritual of the first three degrees and of the Royal Arch. Two appendixes provide valuable information on variations in Scottish, Irish, American workings, and other degrees. A third appendix supplies details on Masonic services in Christian churches. A carefully compiled and annotated bibliography and five meaningful illustrations enhance the value of the book. Though it addresses itself primarily to the people of England, the book is so eminently relevant to the American scene that no one who is truly concerned about the incompatibility of Freemasonry with the Christian faith can afford to disregard Mr. Hannah's publication.

P. M. BRETSCHER

The First Epistle of John. By R. S. Candlish. Zondervan Publishing House, Grand Rapids 2, Mich. 577 pages, 6×9. $5.95.

This reprint of a book by a distinguished Scottish churchman and preacher of the last century (the book was last published in 1869) has been joyfully welcomed by many Bible students and preachers. The book consists of 46 sermonic lectures covering the whole Epistle. While we failed at times to agree with some detail of exposition and could not subscribe to every theological statement, we read large sections with growing enthusiasm, admiring the brilliant style of a more leisurely and refined day than our own, the evangelical fervor of the preacher, the penetrating character of his exposition, and the incisiveness of his pastoral appeal. He grapples at once with the intellect and the conscience and makes everyone feel that he has to do with God. We recommend that the purchaser of the book read slowly and only one lecture at a time. Pastors, in particular, would profit by using these lectures for their private devotional exercises. The publishers have made this reprint a beautiful book.

Angel Unaware. By Dale Evans Rogers. Fleming H. Revell Company. $1.00.

The story of Robin, marked for death at birth, tenderly and poignantly written by her heartbroken mother. The parents are the famous stage, radio, and television stars Roy and Dale Evans Rogers, and the story of Robin is the story of their life during the two-year period of her sojourn on earth. Their triumph over tragedy, their firm belief in God's purposes, and their complete resignation to His will make this a beautiful story.

DEATHS

Dr. John H. C. Fritz died April 12, 1953, at Springfield, Ill. Funeral services were held at Bethel Church, St. Louis, April 15.

Theodore August Schulz (May 30, 1892, Gerogery, New South Wales, Australia, to February 17, 1953, Riverside, Calif.), son of August and Caroline Sihler Schulz; graduated Concordia Seminary, Springfield, 1917.

Held pastorates at Peoria, Ill., 1917 to 1920, Golconda, Ill., and Paducah, Ky., 1920 to 1922, Harvel, Ill., 1922—1935, Davenport, Iowa, 1935—1951. Seeking milder climate, he moved to Riverside, Calif., in 1951 and served as interim pastor at El Monte, Banning, Inglewood, Corona, and Elsinore, Calif.

January 1, 1918, he married Amelia Harms, who with one son, Harold George, and one granddaughter, survives him.

Funeral services at Riverside, Calif., with the Rev. Elmer Ude, Los Angeles, preaching. Interment at Peoria, Ill., February 23. WM. GRAUMANN

Daniel Stephen Chuvala (October 11, 1904, Yonkers, N. Y., to February 20, 1953, Danbury, Conn.), son of Mr. and Mrs. John Chuvala; graduated Concordia Seminary, St. Louis, 1929. The same year he was ordained and commissioned at Immanuel, Danbury, Conn., and with his wife, the former Frieda Schweitzer, who survives him, went to India, where he served at Alleppey, Travancore, until 1946 and at Kowdiar, Trivandrum, from 1948 until, stricken with a critical illness, he was flown to the United States last September. While on furlough in 1938 he received his master's degree from Kennedy School of Missions, Hartford, Conn.

The Rev. B. W. Janssen of the Danbury church was in charge of the funeral service, February 23; the Rev. H. J. Rippe, President of the Atlantic District, spoke for the District and brethren in the ministry; and the Rev. F. F. Breuer, for the Board of Foreign Missions. O. H. SCHMIDT

Charles Henry Lueker (June 25, 1878, Aroma, Kans., to February 23, 1953, New Ulm, Minn.), son of the Rev. Charles H. and Sophia Lueker; graduated Concordia, Milwaukee, 1898; Concordia Seminary, St. Louis, 1901.

While he served Zion, Courtenay, N. Dak., 1901 to 1917, he did extensive missionary work, founding mission stations and preaching at Bordulac, Kensal, Wimbledon, Bue, Binsor, Medina, Bloomfield, Carrington, and McHenry, and also giving spiritual care to patients in the State Hospital, Jamestown, N. Dak. He served the congregation at Rolla, N. Dak., 1917 to 1923; Eden Valley-Kimball parish, Minn., 1923 to 1925; St. Peter's, Moltke Township, near Gibbon, Minn., 1925 until his resignation, 1943, when he moved to New Ulm, Minn.

In 1946 he returned to the ministry and became assistant pastor at St. Paul's, New Ulm. From 1947 to 1948 he served the Wisconsin Synod parish at Montrose-Crawford Lake, Minn. After a short term as assistant institutional missionary, State Hospital, St. Peter, Minn., he retired because of illness, January, 1950. While in the ministry of the Missouri Synod, he was Circuit Visitor and Vice-President of the North Dakota District.

In 1912 he married Martha Kracht at Courtenay, N. Dak., who died in 1948. Their six children, who survive, are: Theodore, Huntington Park, Calif.; Herbert, New Ulm; the Rev. Arnold Lueker, Upham, N. Dak.; Paul, Farmersville, Ill.; Charles and Esther Lueker, New Ulm, Minn.

Repeated cerebral hemorrhages kept him bedfast for two years after the Christmas holidays of 1949. Gradually he recovered his strength and learned to walk again. After an operation for a ruptured appendix he died of uremic poisoning.

The undersigned, pastor of St. Paul's, New Ulm, delivered the funeral sermon; the Rev. E. Schaller of Nicollet, Minn., spoke in behalf of the Minnesota District of the Wisconsin Synod. Burial, St. Paul's Lutheran Cemetery, New Ulm.

W. J. SCHMIDT

Reinhold W. Dobberfuhl (November 8, 1879, Freistadt, Wis., to March 7, 1953, Janesville, Wis.), son of Ferdinand and Maria Wille Dobberfuhl; graduated Teachers' Seminary, Addison, Ill., 1899; served St. Paul's, Bonduel, Wis., 1899 to 1917; St. John's, Homestead, Iowa, 1917 to 1923; St. Paul's, Bonduel, Wis., 1923 to 1928; Lutheran High School, Milwaukee, Wis. (as instructor in commercial subjects, German, and head of language department), 1928 to 1949, when he retired after 50 years of service. He spent the last years of his life with a daughter at Janesville, Wis.

In 1902 he married Henriette Zernicke, who died in 1918. He is survived by two sons: Martin, teacher at Trinity, Portland, Oreg., and Luther of Waukesha, Wis., and two daughters: Medora, the wife of the Rev. M. Droegemueller, Janesville, Wis., and Marcella, the wife of Teacher G. Lisius, Ashippun, Wis.

In a private service at Janesville on March 9, Pastor W. Baese addressed the bereaved family. The undersigned preached at the funeral service held in Milwaukee on March 11. The following day Pastor O. H. Beer officiated at the committal service at Homestead, Iowa.

WALTER C. MEYER

In Memoriam

Missouri Synod service people who have lost their lives in the Korean action, as reported to Synod's Armed Services Commission during January, February, and March, 1953

Illinois

Hubbard, Raymond C., Grace, Strasburg
Rakestraw, William F., St. John's, Green Valley
Sandman, Donald, St. Paul's, Havana

Indiana

Kleinfeldt, Harold, St. Paul's, Hammond

Iowa

Lienemann, Virgil B., Trinity, Van Meter
Otto, Victor, St. John's, Storm Lake

Minnesota

House, Douglas V., St. Luke's, Wood Lake
Smith, Dewain, Zion, Browns Valley

Missouri

Fatchette, James, Grace, St. Louis
Setley, John, Messiah, Independence

New York

Aust, Edward, First Trinity, Buffalo

Ohio

Eitzman, Marian F., St. John's, Holgate

Pennsylvania

Petersen, Lewis, Immanuel, Pittsburgh

Washington

Harrie, Walter, Pilgrim, Spokane

Wisconsin

Bramschreiber, Thomas, Capitol Drive, Milwaukee

Announcements

Ordinations and Installations

PASTORS

Installed:

Bellmann, E. Walter, Trinity, Onarga, Ill., by Carl F. Haller, Jan. 18.
Degner, G. Waldemar, Grace, Breckenridge, Minn., by Hugo W. Degner, March 22.
Falkenroth, Frederick S., Jr., St. Matthew, Cedar Bluffs, Nebr., by Fred W. Falkenroth, Sr., March 29.
Fellbaum, Frank C., St. Paul, Fairland, Okla., by Clarence C. Boye, March 29.
Hinsch, John C., Plainview Congregation, Plainview, L. I., N. Y., by Ernest Scheer, Feb. 1.
Meyer, O. W., Redeemer, Claremore, Okla., by C. R. Birner, March 26; Trinity, Nowata, Okla., by C. R. Birner, March 29.
Misch, Otto, Zion, Bonfield, Ill., by Carl F. Haller, Jan. 4.
Oltroge, August I., Zion, Chebanse, Ill., by Carl F. Haller, Nov. 30, 1952.
Polster, Theo. W., Town and Country, North Sacramento, Calif., by M. Paul, March 22.
Press, Gottfried G., St. Peter, Kinde, Mich., by Karl H. Trautmann, March 22.
Russert Martin, Faith, Seaside, Oreg., by O. J. Wendling, March 8.
Schedler, Paul G., Zion, Oneida, Wis., by W. G. Brockopp; Bethany, Kaukauna, Wis., by H. Simon, March 22.

Commissioned:

Rische, John, Grace, San Francisco, Calif., as missionary for the Negroes in the San Francisco area by Frank A. Jacobsen, March 22.
Streufert, Berthold O., Peace, Faribault, Minn. as chaplain in the State institution at Faribault, Minn., by Lawrence Gallman, March 22.

TEACHERS

Installed:

Dehning, Mervin H., Christ, Norfolk, Nebr., by Albert J. Bostelmann, March 22.
Freitag Albert J., as principal and teacher in the Dr. Walter A. Maier High School, Los Angeles, Calif., by Pres. Armand E. Mueller, March 24.
Vonderheid, Norman, St. Paul, Kankakee, Ill., by Carl F. Haller, Dec. 9, 1951.

Ground Breaking

Alma, Mo. Trinity, new school, March 22.
Burley, Idaho. Zion, new chapel, March 8.
Williamsburg, Iowa. St. Paul, new school, March 8.

Dedications

East Grand Forks, Minn. First, new church, March 22.
Lincoln, Nebr. Trinity, new church, March 1.
Menlo Park, Calif. Bethany, chapel-parish hall, March 15.
Potter, Nebr. St. Paul, church, March 22.
Toledo, Ohio. Gloria Dei, new church, Nov. 23, 1952.

Summer School

Concordia Theological Seminary, St. Louis

ONE TERM ONLY. June 29 to July 17, 1953. A variety of attractive courses in all departments of theology will be available for pastors, graduate students, and professional church workers.

Old Testament

Minor Prophets ..... Prof. Guebert
Messianic Prophecies ..... Dr. Mueller

New Testament

The Acts of the Apostles ..... Prof. Bartling
Philippians ..... Dr. Wente

Systematic Theology

Doctrine of God ..... Dr. Mueller
Doctrine of the Church ..... Dr. Piepkorn

Church History

Political Background of the Reformation ..... Dr. Caemmerer
History of Modern Theology ..... Dr. Pelikan

Practical Theology

Parish Education ..... Dr. Boettcher
Psychology of Preaching ..... Prof. Guebert
Home Missions ..... Pastor Hillmer
Young People's Work ..... Dean Wuerffel

A seminar-workshop on "Parish Administration" will be conducted in connection with the Summer School from July 6 to 10. This workshop is planned chiefly for pastors who are not able to attend the full term of the Summer School.

For further information write to:

DIRECTOR OF SUMMER SCHOOL
801 De Mun Avenue
St. Louis 5, Mo.

Additional Nominations for Associate Professorships at Concordia Teachers College, Seward, Nebr.

Mr. Homer Gruber, St. Louis, Mo.; Hope, St. Louis, Mo.
Mr. Thomas Langevin, Seward, Nebr.; Hope, St. Louis, Mo.
Mr. Martin Maehr, Seward, Nebr.; Hope, St. Louis, Mo.

The election will be held on May 19. — WM. A. LEPPIN, *Secretary, Board of Control,* Concordia Teachers College, Seward, Nebr.

Official Notice

The Board of Directors has authorized the Treasurer to borrow funds from the membership of Synod to establish a Building and Loan Fund. The authority for this action was given in the 1947 and again in the 1950 convention.

The Building and Loan Fund is to be used to construct professors' residences. Synod's budget does not provide funds for this purpose nor does the "Conquest for Christ" Fund.

Demand notes will be given for all loans. If no demand is made, then notes can become due in one, two, and up to five years. Notes will bear interest of 2½%, payable semiannually.

Those desiring to make an investment with Synod are requested to forward their checks direct to the Treasurer at 210 North Broadway, St. Louis 2, Mo. Be sure to state in your remittance how long you wish your investment to remain with Synod so that we can send you the proper note.

W. H. SCHLUETER, *Treasurer*
April 1, 1953

Election Result

Prof. Alfred O. Fuerbringer was elected President of Concordia Seminary, St. Louis, on April 14, 1953. — FREDERIC NIEDNER, D. D., *Secretary, Board of Control.*

Synodical Convention Arrangements

The city of Houston and the Texas District, hosts to the 42d Convention of The Lutheran Church — Missouri Synod, extend their cordial welcome to all delegates, representatives, and prospective visitors to attend the Houston Convention.

All arrangements for the meeting place of sessions have been made. Hotel accommodations are being held in sufficient quantity for all authorized delegates and representatives; when the completed list of these is in the hands of the Convention Committee, individual information and registration material will be mailed.

Committee rooms are assigned as requests are received. Display space is allotted by request through the office of the Rev. E. Gebauer, 210 N. Broadway, St. Louis. Meals will not be served in connection with the convention proper; however, provision for quick lunches will be made in buildings adjacent to the sessions hall.

Place: Houston, Tex.

Convention Dates: June 17—27, 1953

Registration Date: June 16, 1953

Registration Place: Rice Hotel

Information: Mr. W. M. Woltman, Convention Committee, 201 West Dallas, Houston, Tex.

Hotel Reservations and Committee Rooms: Dr. O. E. Ranfranz, Convention Committee, 201 West Dallas, Houston, Tex.

If further information is desired, please write to the Convention Committee.

Notices

Anyone knowing of fellow Lutherans living in, or moving to, Sussex County, N. J., please notify the Rev. Ewald H. Mueller, 52 Lenox Ave., Ridgewood, N. J., or Herman Kleindienst, Route 2, Newton, N. J.

Recently a man giving the name "Hammet" tried to obtain money from me. He gave St. John's, Knoxville, Tenn., as his home church. I contacted our man at Knoxville, who in turn contacted the ULC pastor of St. John's, who alleged that Mr. Hammet is not on the roster of St. John's, nor has the pastor heard of such a name in more than ten years of parish service there. — THE REV. PHILIP J. SCHROEDER, 1121 Smithland Ave., La Junta, Colo.

Have you given the latest military address of your son or husband in service to your pastor so that he may keep Synod's Armed Services Commission informed? Only when the Commission has the correct addresses of your loved ones can they be served. — ARMED SERVICES COMMISSION, 736 Jackson Place, N. W., Washington 6, D. C.

The Board of Support and Pensions hereby acknowledges an anonymous gift of $100 in bills for veterans of the Cross. — EDWIN A. SOMMER, *Executive Secretary.*

Anyone knowing of Lutherans or prospects living around Clear Lake, Calif., Lakeport, Clear Lake Oaks, Lucerne, Nice, Upper Lake, Kelseyville, communicate with Rev. Albert C. Young, 560 W. Park Blvd., Ukiah, Calif. Lutheran services held in Lakeport at Episcopal Church, 8 P. M. each Sunday; Sunday school, 7 P. M.

Available

Old-style *Lutheran Hymnals,* 154, bound in black, fair condition, to any church willing to pay shipping charges. St. Matthew's Lutheran Church, c/o Mrs. Walter R. Bredlau, 2975 S. W. 2d St., Miami 35, Fla.

For sale, cheap: four-rank, tracker-action Hinners & Albertson *pipe organ.* Write Rev. Fred Voigtmann, Luzerne, Iowa.

Mission needing *altar* (small, white) and *pulpit* may have them by sending truck to Zion Lutheran Church, Flagler, Colo., but first contact Rev. Leslie Ludwig, Box 186, Arriba, Colo.

Communion set, common cup, for cost of shipping. Immanuel Lutheran Church, c/o Mrs. Charles Prange, 1115½ W. Market St., Lima, Ohio.

Wanted

Vacationing pastor in Mexico City, willing to conduct three or more Sunday services in English, June 28 to August 2, in return for use of parsonage while regular pastor is in U. S. Please communicate immediately with the Rev. B. J. Pankow, Pastor, Lutheran Church of the Good Shepherd, Palmas 1910, Lomas de Chapultepec, Mexico, D. F.

Changes of Address

Pastors:

Brauer, F. A., Caroline, Wis.
Dequin, Henry C., 318 Eidson Court, Ironton, Mo.
Duecker, F. J., 4107 Cedarwood, St. Louis 20, Mo.
Ellermann, Norman C., 147 Bella Vista, Pittsburg, Calif.
Finke, Frederick K., Chaplain, 2404 S. Harrison St., Amarillo, Tex.
Gaertner, John F., Chaplain, Chaplain Section Hq. Fifth Army, 1660 East Hyde Park Blvd., Chicago 15, Ill.
Galambos, Joseph, 615 N. Irwin, Hanford, Calif.
Geisler, O. C., Lone Rock, Iowa
Hinsch, John C., R. 1, Hicksville, N. Y.
Jackson, J. W., 3920 Ave. K, Galveston, Tex.
Kaiser, Oscar F., *em.,* 318 E. Los Higos St., Alhambra, Calif.
Keller, Karl W., 6839 N. Mississippi, Portland 3, Oreg.
Krause, Ed. C., 2000 Riverwood Drive, St. Louis 21, Mo.
Kretzmann, Herbert, P. O. Box 16, Baguio City, P. I.
Kreyling, Paul, 8783 118th St., Richmond Hill 18, N. Y.
Maida, P. D., *em.,* 69 Stelling Ave., Maywood, N. J.
McMurdie, William F., 451 Claudia Drive, Sonoma, Calif.
Meier, Herman, 120 Saxton St., Lockport, N. Y.
Meyer, O. W., 8th and Weenonah, Claremore, Okla.
Oelschlaeger, Erich V., 3449 California Ave., Long Beach 7, Calif.
Polzin, E. H., *em.* 304 East 149th St., Cleveland 10, Ohio
Riedel, Fred, 321 12th Ave., N. E., Jamestown, N. Dak.
Schalow, Frederick, Story City, Iowa
Spaude, E. H., 41 Fourth Ave. S. W., Hutchinson, Minn.
Stechholz, E., Mendon, N. Y.
Stein, Martin J., Chaplain (Maj.), 5010th Composite Wing, APO 937 c/o P. M. Seattle, Wash.
Ude, Willis, Chaplain, Third Engr. Bn., 3d Marine Division, Camp Pendleton, Calif.
Vajda, Eduard M., Chaplain, 26th Air Division (Defense), Roslyn, N. Y.

Teachers:

Seevers, F. C., 5606 39th Ave., Hyattsville, Md.
Trinklein, Carl, R. 4, Jefferson City, Mo.
Baringer, C. W., R. 5, Defiance, Ohio

FINANCIAL REPORT

From February 1, 1953, to March 31, 1953

DISTRICTS	Budget Account	"Conquest for Christ"
1. Alberta and British Columbia	$ 1,091.47	$ 63,203.38
2. Atlantic	11,635.44	466,352.36
3. California and Nevada	8,083.46	227,107.52
4. Central	52,648.97	1,367,594.99
5. Central Illinois	10,489.26	449,888.59
6. Colorado	4,472.51	105,776.93
7. Eastern	15,856.24	407,846.88
8. English	33,630.03	653,061.75
9. Florida-Georgia	1,213.39	30,149.82
10. Iowa East	12,000.00	323,499.99
11. Iowa West	19,008.81	510,486.77
12. Kansas	8,100.00	416,323.90
13. Manitoba and Saskatchewan		58,420.05
14. Michigan	44,721.70	1,071,540.32
15. Minnesota	38,790.21	957,982.24
16. Montana	2,279.96	71,093.01
17. North Dakota	5,157.86	229,677.99
18. North Wisconsin	17,986.22	476,374.07
19. Northern Illinois	40,452.49	879,579.84
20. Northern Nebraska	15,834.00	314,013.78
21. Northwest	8,840.00	313,459.98
22. Oklahoma	4,234.14	171,986.71
23. Ontario	4,048.12	140,266.88
24. South Dakota	2,926.62	158,921.13
25. South Wisconsin	26,698.77	789,447.02
26. Southeastern	7,931.97	229,013.14
27. Southern	1,335.57	106,254.20
28. Southern California	6,563.31	278,676.15
29. Southern Illinois	12,415.82	296,827.52
30. Southern Nebraska	14,552.38	368,991.96
31. Texas	6,024.73	430,462.50
32. Western	47,315.09	922,345.44
Total from Districts	$ 486,338.54	$13,286,626.81
Receipts from Sundry Sources	4,832.91	23,678.70
GRAND TOTAL	$ 491,171.45	$13,310,305.51

OPERATING STATEMENT

	1952	1953
Budget Requirements, 2-1 to 3-31	$ 875,000.00	$ 1,083,333.33
Budget Receipts, 2-1 to 3-31	404,370.30	491,171.45
OPERATING DEFICIT	$ 470,629.70	$ 592,161.88

CHARLES E. GROERICH, *Assistant Treasurer*

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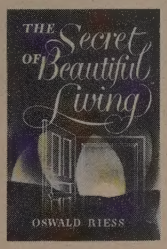

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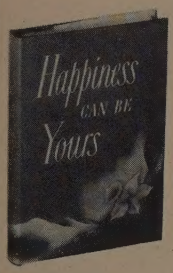

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Mother's Day Offering
May 10

FOR THE ARMED SERVICES COMMISSION OF THE LUTHERAN CHURCH–MISSOURI SYNOD

THE LUTHERAN CHURCH–MISSOURI SYNOD
210 NORTH BROADWAY ST. LOUIS 2, MISSOURI
TELEPHONE CHESTNUT 8000

April 14, 1953

Dear Fellow Lutherans:

"Thy people shall be willing in the day of Thy power." These are marvelous words of David in Psalm 110. They present a prophetic description of Christ's kingdom and the glorious conquests of the Gospel.

We are living in "the day of His power." We are permitted to witness the willingness of His people. During the past year members of our Synod rallied with great singleness of purpose to provide funds for Synod's expansion program.

Our people will be asked again to contribute to the support of the work of Synod's Armed Services Commission, Sunday, May 10. The funds raised on Mother's Day make it possible to provide a comprehensive spiritual ministry to the men and women in the military services. If ever the youth of our Church needs the sustaining influence of Word and Sacrament, it is while they are away from their home, their church, and their Christian friends. Hence we should do everything possible to keep the Church always at their side. I am confident that the members of our congregations will again show their willingness and will contribute generously for this worthy cause.

The offering will be held on Rogate Sunday. This is most appropriate. It places the emphasis on prayer.

PRAY – that the Lord may not deal with us according to our sins, but graciously forgive our trespasses, both personal and national.

PRAY – for divine protection of sons and husbands exposed to the hazards of travel and the dangers of battle.

PRAY – for our chaplains that they may preach the Word with power; that the Spirit of God give them wisdom to counsel the perplexed and to comfort the sick, the wounded, and the dying.

PRAY – for all officials of government that the years which lie ahead may be channeled into ways of peace.

PRAY – that God in mercy may preserve our liberties, so that we and our children may continue to enjoy freedom of worship and the free exercise of the Christian religion.

PRAY – that God may grant success to our undertaking and move our people to bring willing and abundant offerings.

Let us lift up our hands without fear and doubting.

Yours in Christ,

J. W. Behnken

JWB:HB

May 10
Mother's Day Offering

GOAL–$600,000